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THE TEMPLE.

For the more perfect understanding of the promises and designs of God in the work of the last days, we will devote a few remarks to the elucidation of this subject.

The Lord has been pleased to make known to us, that his design in the work of the last days, is to raise up a people who shall be pure in heart, who will contend earnestly for the faith which was once delivered to the saints, who through faith in the promises of God, will overcome the world, the flesh, and the devil; and enter into the rest of God. "Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church: for I will raise up unto me a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved; even so: Amen."—§ 95, last part of ¶ 4.—And what most intimately concerns us is the promise, that this generation shall not all pass away, before all these things shall be fulfilled!

It is a truth, which has not been duly appreciated by the children of men, in any age, that the government of God is conducted upon fixed and immutable principles, which cannot be departed from; the prophecies and promises are all delivered, and do all rest, upon the indestructible basis. In subserviency to that eternal and unalterable law, the purposes of God in the latter day work are to be considered.

Has the most high God chosen certain men, as instruments by which to fulfil his purposes? It is only by their conformity to the celestial law, that they can possibly maintain their standing and authority before God. How repeatedly in the history of the human family, do we find men designated as chosen instruments, for the accomplishment of the work of the Almighty, who are finally themselves marked out as fit subjects for exemplary punishment. So in the revelations of heaven to mankind in the last days, we find certain men chosen of God, and invested with power and authority to do his work, warned to take heed lest they violate the immutable law of righteousness, and are themselves cut off from the earth as transgressors. Not only do we find God making known this his inflexible purpose, but we see it really exemplified before our eyes.

This principle applies with unmitigated force to every department of the work of God. It is only by obedience to the law of the

celestial kingdom, that we can be in any degree the recipients of its blessings and glories, as individuals, or communities.

If these remarks are, what we deem them to be, incontrovertibly true; we are prepared for a correct understanding of the manner in which any measure must be carried out, to render it acceptable to God.

On three several occasions, in our own day, the God of Israel has given commandment to build a house unto his name, that He the most High may dwell therein. Our design leads us particularly to treat of the houses commanded to be built at Nauvoo. As illustrative of the mode in which a Temple of the Lord should be reared, we will quote from § 82, ¶ 4 and 5.

"And inasmuch as my people build an house unto me, in the name of the Lord, and to not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory, shall not be there, for I will not come into unholy temples.

And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower: therefore verily thus saith the Lord: let Zion rejoice, for this is Zion, THE PURE IN HEART: therefore let Zion rejoice, while all the wicked shall mourn: for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day: and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works: with sore affliction; with pestilence; with plague; with sword;—with vengeance; with devouring fire; nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things

shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her and upon her generations, forever and ever, saith the Lord your God: Amen."

We are forcibly impressed in perusing this passage, with the important truth, that a house in which God will design to dwell, must be erected by the pure in heart; and in entire conformity with the strictest requirements of the law of God, otherwise it is no temple of Deity, no peculiar manifestation of the presence of God can be expected there, no overshadowing visible glory resting thereon, demonstrating to every beholder the *house of God!*

The Lord emphatically warns the people, to whom he has given commandment, to build a house for the administration of his ordinances, that if they slight his sayings, and discard his commands, instead of blessing—wrath, indignation, and anguish, shall be poured upon their heads without measure.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

"But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinances of baptizing, for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy priesthood, ordained, that you may receive honor and glory: And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversation, and your statutes and judgments, for the beginning of the revelations

and foundation of Zion and for the glory, honor and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I design to reveal unto my church, things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof; and the place whereon it shall be built: and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and characters, and my holy words, which I give unto them.

"And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignations, and judgments, upon your own heads, by your follies, and by all your abominations which you practice before me saith the Lord."—§103: last part ¶ 10 to 15 inclusive.

It is sufficiently obvious from this extract, that the successful and acceptable prosecution of the work there commanded, depended upon the rigid observance of the law of God. And what is very remarkable, the success of the enterprise, is made to depend upon this, to us, striking declaration: "and if my people will hearken unto the voice of my servants, whom I have appointed to lead my people;—behold verily, I say unto you, they shall not be moved out of their place." But if, as is at the present the case, they reject the word of the Lord, and the voice of those whom God has appointed to lead them, woful indeed the antithesis, fearful the catastrophe that awaits them.

The intimate relation that existed between Joseph Smith's continuance on the earth, and the completion of those houses at Nauvoo, cannot fail to excite the observation of the diligent enquirer. "I will show unto my servant Joseph all things pertaining to this house and the priesthood thereof;" He, Joseph

well understood this relation, and in consequence prophesied that if that house was finished, he would be there. And so of the Nauvoo house, "let my servant Joseph, and his house have place therein from generation to generation:" These two houses were commanded to be built simultaneously, they were to go hand in hand, according to the revelation, and one could not be accepted without the other. It was so understood and so taught by Joseph. The death of Joseph Smith then was a clear manifestation, that those works were rejected by the Almighty.

To put in a still stronger light, the utter departure from the order of God, in his house, and in his church; we shall quote the account of the proceedings, occurring at the laying of the corner stones of the temple, as directed and superintended by Joseph Smith.

"The architects then, by the direction of the First Presidency, lowered the first (S. E. corner) stone to its place, and Pres't. Joseph Smith pronounced the benediction as follows: "This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the saints may have a place to worship God, and the Son of Man have where to lay his head." Pres't. Sidney Rigdon then pronounced the following: "May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed; in the name of the Father, and of the Son, and of the Holy Ghost; even so, Amen."

Adjourned for one hour.

Assembled according to adjournment and proceeded to lay the remaining corner stones, according to previous order.

The second (S. W. corner) stone, by the direction of the Pres't. of the High Priesthood with his Council, and Pres't. Marks, was lowered to its place, when the Pres't. of the High Priesthood pronounced the following: "The second corner stone, of the temple now building by the church of Jesus Christ of Latter Day Saints in honor of the great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within its walls, and the glory of God rest upon the same;—Amen.

The third (N. W. corner) stone, superintended by the High Council, as representatives of the Twelve, (they being in Europe,) was lowered to its place by the benediction of Elias Higbee as follows: "the third corner stone, in representation of the Twelve, is now duly laid; and as they are in some measure, the support of the church, so may this stone

be a firm support to the corner, that the whole may be completed as before proposed, and according to the order of the Priesthood."

The fourth (N. E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following: "The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever; Amen."—*Times and Seasons, April 1, 1841.*

Here we have a beautiful illustration of the order of God, conformable to the law contained in the book of Doctrine and Covenants.—Firstly and principally, the first presidency—Secondly, the presidency of the high priesthood—Thirdly, the twelve—and Fourthly, the Aaronic priesthood. If adherence to the order and commandments of God, can alone render the work acceptable to him, how perfectly irresistible is the conclusion, that in rejecting that order, we reject the plan of God for our salvation; and can no longer claim a single blessing at his hand. If the foundation was not laid in conformity with the order of God, then the labor is vain and fruitless.—If the foundation was laid in conformity with the order of God, then the subsequent departure from that order, must render it nugatory and void. Will the adherents of the twelve say which horn of the dilemma they choose? Or will they as honest men say they will abide by the order of God?

Under the existing condition of things, what conceivable benefit of a religious nature is to be derived from the completion of those houses at Nauvoo? We have again and again demonstrated that the order of God is subverted, the very means by which a legal administration of ordinances could be effected—are annihilated; and all that could now be done, would be an illegal administration of the ordinances of the house of God, which would in reality confer the "mark of the beast;" upon all those who received them!

S. BENNETT.

THE BIBLE AS A BOOK.

Turn not gentle reader with distrust from the perusal of this subject, thinking that a long-faced sanctimonious article must necessarily follow from such a theme as is here chosen. Though volumes have been written, and thousands of sermons have been delivered by the learned in relation to its precepts and its character, yet the world generally are in the grossest ignorance of the doctrines which it inculcates and of the final destiny of mankind therein made known by the servants of the living God.

Of all the books ever published to the world, the bible reaches farthest into the depths of antiquity, and lays before us, not only the history of the past, but also of the future. It tells us of the period when Omnipotence

spake, and the earth sprang into existence.—Unveiling the sublime idea of a Supreme Being, informing us of the origin of man, it makes known the condition of many things in relation to the world in the morning of creation.

But such have been the conflicting sentiments of those who have pretended to take this book as a rule and guide for their faith and practice, and so deep and dark are the mysteries which long robed priests and bigots have woven to obscure its pages, that mankind generally have supposed it a volume incapable of being understood, and have passed sentence upon it without examination, or swallowed it without knowing its contents.—Tear off the mask which priestcraft has spread over its pages and it becomes a book of the most thrilling and vital interest ever presented to man, for his perusal. Even the infidel acknowledges its worth; and in it the scholar will find some of the brightest gems of literature. For the sacred volume does not rest its excellence solely upon the living truths which it contains, and the lessons of profound wisdom which it inculcates, but it possesses high merits as a literary work, and for this reason alone is deserving the attention of every man, who makes any pretensions at all to learning. It is worthy the regard of the noblest mind, and in it will be found deep lessons of instruction, inviting the study and reflection of the most exalted intellect.

Go, look into the history of man—glean the wisdom of past ages—analyze the real merits of the most distinguished orators and statesmen who have ever lived, and where can be found a more eloquent, powerful, and convincing reasoner than St. Paul? Or search among the poets, who have shone forth as bright constellations in the heavens, who have shed a lustre and a dignity upon the name and character of man, and where can be found the beauty of metaphor and figure, strength of expression, sublimity of thought, or magnificence of contemplation, surpassing the Psalms of David, the book of Job, or the prophecies of Isaiah? For its literary merits then, it is worthy of our consideration, but when we reflect that it contains the revelations of God that it makes known the destiny of man, and the plan devised by the Creator by which we can obtain happiness, and eternal life beyond the grave, it becomes a volume of more worth than all the gold of Ophir, or the diamonds of G. Icondia.

In ancient days we learn that the heavens held communion with the earth, and the Deity made known to man the laws by which he should be governed; rewarded him for obedience, and chastised him for not complying with his commands. In all the dealings of the Creator with his servants, he has given them a knowledge of his purposes and will, by direct revelation from above; and thus it has been, whenever there were any of the true

servants of God upon the earth. The bible teaches us this, and promises that it should never be so with all the true followers of the Redeemer, that they should be thus favored. But the teachings of modern theologians deny to man the communion he once held with the heavens. And by the precepts and traditions of men, the religion of the Savior has come to be a mere machine.

The scheme of salvation is a perfect system—and one adapted to the wants and necessities of man—the building erected by the Savior, is one in which nothing is wanting, to mar its beauty, or deform its proportions.—But since the days of the apostles, that building has been rent into fragments. One denomination has seized a rafter, another a sill, a third a beam, a fourth a brace, a fifth a post, and with these fragments each has proceeded to erect an edifice according to their own notions, hence the wide difference in the style and architecture of those fabrics which the different sects of christendom present to the world, after whose models we are solicited to build our religion and our faith. The bible teaches us that the gospel is free to all, to be obtained without money and without price, but men in this age divine for money, and teach for hire the doctrines of men, palming them upon mankind as the religion of the Redeemer,

In the last charge of the Savior to the apostles, he tells them to go into all the world and preach the gospel to every creature: “He that believeth and is baptized shall be saved, and he that believeth not shall be damned: and these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover.”—Now I ask, where is the popular denomination of the present day, which acknowledges that these signs do or will follow the believers? Not one can be found in all christendom, and although they make great pretensions to believing the doctrines of the New Testament; yet while Christ says these signs shall follow them that believe, they all teach that they shall not—that these things are all done away with—no necessity for them now—we want no more revelation” &c. They believe the bible when shut, but open it, and we find those who make the strongest declarations of attachment to its doctrines, are the most deeply dyed in infidelity.

True it is, that “darkness covers the earth and gross darkness the minds of the people.” The creeds of the present day have fettered the minds of men, and chained the freedom of thought—they are unscriptural and contrary to the genius and spirit of the christian religion. What an absurdity to recommend men to study the bible, and then require them to understand it as you tell them; if they do not,

to deliver them over to the buffettings of satan, and denounce them as fit subjects for a never ending hell.

Christ never imposed a creed upon his followers, but he left them free and untrammelled, and this is one of the excellencies of the gospel. It presents grand and comprehensive truths for the acceptance of man, and not binding the mind to subscribe to any certain form of words, it leaves him free to think and judge for himself. The bigoted opinions and creeds of men, to which those who style themselves christians adhere, are unfounded in scripture and present an insuperable barrier to the progress of man in wisdom and divine intelligence. Instead of subjecting their creeds to the bible, the bible is in fact subordinate to them, and hence, instead of having "one Lord, one faith and one baptism," we have in christendom many faiths and many baptisms.

The religious world has come to act upon the same principle as the political, and the grand object in both is popularity and power. The young man attaches himself to a political party, often without examining into the soundness of its principles, because his father or the friends of his youth belong to it. Thus he commits himself, and though he may afterwards find the doctrines he has embraced to be incorrect, yet he seldom dares renounce error and espouse the truth, because publicly his opinion holds a lash of tyranny over every man's back who has the honesty and moral courage to do so. So it is in making proselytes to the creeds of the day. An excitement is got up—the fears of man are appealed to with powerful effect—his friends and relations come around him, persuading and exhorting, until finally he commits himself. Without a previous acquaintance with the scriptures, he subscribes to a creed, and when he comes to read the bible, if he reads it at all, he hends every thing to meet the peculiar doctrines which he has espoused. Without looking to the teachings and precepts of the bible, as the foundation of his faith, he pins his hopes of joy that consolation which shall buoy him up future salvation upon the articles of some narrow minded creed, and hence has arisen the bigotry, superstition and dogmatic spirit which characterizes the age in which we live.—Here we see the very reason, why those are ridiculed and persecuted, who are contending with a deep, abiding earnestness for the faith once delivered to the saints; who claim that the gospel brings with it the same gifts and blessings now, that it ever did to those who have practiced it in its purity, and obeyed faithfully its requirements.

The idea that God will communicate his will by revelation in this day, to those who diligently seek him, is repugnant to the feelings of the religious world, and hence it is scouted with disdain and contempt. It comes in contact with the fine spun theories of the learned, with the lofty notions and deep

grounded prejudices of distinguished theologians; and priesthood finding itself in danger, sends forth the hue and cry of "Delusion."

The gospel, as taught by the Savior and his apostles is something entirely new.—When it was first promulgated, the Pharisees, the Sadducee, the learned and the noble opposed its progress, and even put its author to a cruel and ignominious death. And why was this? Because they saw that their long cherished institutions and their pride, must melt away before its blazing truths. Thus it has been the fate of truth always to meet with opposition. Columbus for eight years struggled with the ridicule and prejudice of the age in which he lived. For believing that the earth was of a globular form, and that land could be found by sailing due west from Europe, he was called an idiot; his idea was scouted as chimerical; but he finally proved to the world that he was not crazy, when opportunity was given him to do so.

Ignorance is the mother of error, and when men do not and will not examine for themselves, they cannot have certain knowledge. Truth must be sought to be found and known, and to those who seek her diligently and with pure motives, she is near at hand. He who searches with full purpose of heart, can read it in the volume of nature, for every where can be found the impress of the finger of Deity. There is a spirit whispering around the mountain tops, and echoing through the winding dells, whose voice is eloquent with its teachings. Its voice can be heard in the whistling of the wind, the rage of the storm, in the plunge of the cataract, and in the roar of the ocean. But more plainly can truth be read in the scriptures; and though he be a wayfaring man, who searches, if he will cast aside his prejudices and examine with an honest heart, he shall find that which will give him joy, and fill the soul with gladness unutterably full. He will find directions there, by following which, he can hold communion with his God, experience perfect liberty, and as durable as the Rock of Ages.

J. H. jr.

For the Messenger and Advocate.

St. Louis, Mo., Dec. 15 1844.

Having perused a letter written by Orson Hyde, to Sidney Rigdon Esq. in which he makes a great attempt at ridicule, as well as to slander the character of Prest. Rigdon. I

thought it would not be amiss for me, to give your readers (the saints abroad more particularly) a short history of what took place in this city, on the arrival of Prest. Rigdon and said Hyde. They both came from Nauvoo on the same boat. As soon as I heard of their arrival, I went on board of the boat to see them, having a great desire to see Prest. Rigdon. I found him in company with elder James; Mr. Hyde being absent. I then had some conversation with elder Rigdon, concerning the difficulty between him and the "twelve." He there set before me the apostacy of many of the leaders of the church at Nauvoo, and feared that the twelve, mostly if not all, had departed from the commandments of God, and would surely bring upon themselves, and all who follow them, *certain destruction*. He informed me of the heresies, and damnable doctrines, which had been introduced into the church, of which however I was not altogether ignorant; He also informed me of the message God had intrusted to him. While we were conversing, elder Hyde came on board the boat, and appeared much confused, when he saw us in conversation together. After elder Rigdon ceased speaking and left his seat; Mr. Hyde took the same chair, and commenced asking me what elder Rigdon had said: I told him; He then told me something about the affairs at Nauvoo; said elder Rigdon intended to publish the iniquity of the church at Nauvoo. Having confidence in me, and thinking that I was favorable to the twelve, he wished me to intercede with elder Rigdon, not to publish the secret acts of the church; I told elder Rigdon what Mr. Hyde's wishes were; he informed me that he should vindicate his own character against their foul slanders, as well also the cause of God, truth and righteousness. I communicated this message to elder Hyde; after which he told me that if elder Rigdon would come back, and stand equal with them, (the twelve) and counsel with them, and they with him, he would pledge himself in behalf of the twelve, that all they had said against him, should be removed. I then asked elder Hyde, whether Prest. Rigdon's authority had ever been taken from him, and placed on Amasa Lyman, as had been reported: He said he did not know.

Mr. Hyde called a meeting that evening, in which he undertook to shew what great authority had been conferred upon the twelve. Which fairly astonished him when conferred, knowing, (as he said) that if Joseph should have been taken away, that two of the first presidency were left; viz: Sidney Rigdon and Hyrum Smith,

It is not long since a difficulty existed between myself and the church in this city, in consequence of the "spiritual wife" system or doctrine; it originated between Hyrum Smith and myself; I having become acquainted with one of his "spiritual wives" in St. Louis: who

informed me of the fact herself, that she was married to Hyrum.

I mentioned this at one time in Nauvoo which soon reached Hyrum's ears, and made him feel rather unpleasant towards me.

There being some in our branch of the church, who looked, with wishful eyes, upon a little exaltation in the church, determined to make difficulty between Hyrum and myself, told him what I had said about his "spiritual wives;" upon which, Hyrum said he could not fellowship me, until I made reconciliation; But said one kind word from bro. Small, would be all sufficient: He only wished me to say, that what I had said was false, I told him I could not do it; But I wrote Hyrum a letter soon after, stating to him, that I was sorry I did not keep these things to myself, stating that it was not my desire, to fight against the authorities of the church.

I now have documents in my possession to shew that Hyrum was perfectly satisfied.— While Mr. Hyde was here, and endeavoring to settle the difficulties in this branch of the church; he exonerated me, from all charges against me.

Some however felt a little dissatisfied; upon which elder Hyde said, that the desecration was just, and was made by the Spirit of God, and that I was a man of God; But when he returned to this city, a short time after, having understood that I was not altogether a "twelve-ite," he took occasion to say, in a public congregation, that he did not understand the matter when he was here before; thus his "spirit of God" desecration, proved a failure *this time*. But he now labored as diligently and as zealously, to destroy my character, as he had before to sustain it; knowing that I was well acquainted with those doctrines of polygamy, he therefore saw the necessity of destroying my influence. I wished to speak to the congregation, but was prohibited, but took the liberty of telling him he was a liar, which fact is no news to many of those who are acquainted with him.

I remain the true and affectionate brother of all, who keep the commandments of God.

Wm. SMALL.

For the Messenger and Advocate.
MR. EDITOR, Sir;

I am happy to learn that your paper is intended for the dissemination of correct principles of theology, and as a matter of course consistent with all truth; for inasmuch as truth cannot conflict with truth, but is a perfect harmony of itself, and is the only thing that will not admit of mistake, but all who possess it, necessarily know, and think alike whenever they are governed by it; consequently in its absence, error must ensue, and confusion and abominations of every kind take its place and fill our world with infidelity, to the destruction of all that is worth an existence.

I intend with your permission, to attempt an examination into the various causes that do, and have contributed to the spread of infidelity; and I have faith to believe, that through the blessings of God, I shall be able, (to some extent at least,) to destroy the only hope on which it rests for support. My object is, to save all men, and if, in this undertaking it should be found necessary to speak of the various sects and communities of the day, it will grow out of no disrespect to them, but rather to sustain them as far as they have truth on their side; and by setting forth the truth the errors of all will be manifest, and man left without an excuse for indulging in error. All men admit that where there is a difference in sentiment or action, both *cannot* be right; for where the right is, there is certainly the power to make known the wrong. The world have no controversy about anything that is understood, hence all the sciences that are developed admit of no *question* as to their truth, because they act in perfect unison one with the other, and each are founded on certain *eternal* principles which govern them, and it is by the revelation of those principles that gives us an understanding, being adapted to our comprehension, and of course essential to our happiness.

My object will be in the first place to point out some of the greatest or chief causes which give rise to scepticism, and pursue the subject in all its windings, and if possible, find that, which will if carried out, cause all to see eye to eye, and put to silence those discordant sentiments, and jargon that destroys the happiness, which man would otherwise enjoy. I wish it to be understood, that I am fully sensible that all the efforts of the christian writers have thus far proved inadequate to suppress the spread of infidelity, from this fact, that they themselves have not truth enough to expose the error, if it is error. If they have, it certainly proves one of two things, and that is, that the infidels are dishonest and corrupt, or else have not intellect sufficient to understand truth when presented to them. I am unwilling to admit either, because I am acquainted with many, and find them as good citizens, as good husbands and fathers, as honest, benevolent and affectionate as any people professing christianity; and I despise the course that the world pursue towards them; I mean what is called chrisendom.— But I would prefer to have that people judge me than many others I might name, from the fact that it behoves them, (not having the confidence of the religious community,) to act consistently, for their character and their all is at stake, and is irrevocably lost when once they err; whereas the man who belongs to the church, has not only the world to uphold him, but public sentiment also; and when he does wrong he has many to sympathise with him, and when he manifests repentance, they willingly forgive him; while the infidel

though equally honest, is left uncared for, none to pity him, none to build him up, but is left to drag out a wretched existence, simply because that he does not see or think as some others.

I do not think that this neglect on their part proves a lack of humanity, by no means; but is doubtless, the effect of a false education.— I say false, because those scriptures in which they say they believe, condemn every thing of this character. Originating from God, they undoubtedly reveal his true character, one of which is, that he is *no respecter of persons*, that he sends rain on the unjust as well as the just, in short he possesses every attribute which truth embodies. Taking this to be the character of God, proves without further argument that any man who acts not on those principles, does not walk in the way of truth, tho' he may be honest and sincere, yet acting thus and being honest, proves that his education is false, inasmuch as it comes in conflict with the principles of truth, as set forth in the word of the Lord. For instance Jesus said, "if you love me keep my commandments," &c. I ask, did he speak the truth in this case, and did he mean that no man can love him except he keep the commandments? Most surely, says the modern christian, for Jesus says "he that keepeth my commandments, he it is that loveth me;" and John says that "he that saith he knoweth him, (Christ,) and keepeth not his commandments, is a liar." Now to the point, did not the same Jesus say *judge not* that ye be not judged, for with what judgment ye judge ye shall be judged? Again, do you believe that Solomon was a man of God? O yes; well, Solomon said, that it was a *shame* to a man to judge of a matter before hearing it; and I am sure that all men admit, that for man to judge any matter, presupposes, that he is fully acquainted with that, on which he passes judgment; else he judges unwarrantably; and by so doing, he is no longer worthy of the confidence of those who act and judge according to knowledge, or by reason of evidence, such as the *law* requires.

If this reasoning is correct, it follows as a matter of course, that in order for the christian to judge, he must be in possession of evidence which justifies him, and that must be founded on truth, otherwise he is self condemned.— And for him to say that the infidels are wrong, he must know that his christianity is true, in order for him to be a judge; and according to Solomon he must be acquainted with their principles, which if wrong, and he knowing that his christianity is true, certainly gives him power to detect the error and show the right; and by so doing, he then can speak according to knowledge, and the infidel, (if he is honest,) will forsake his error and embrace the truth, which will cause him to rejoice, and to love his benefactor.

I make these few remarks by way of ~~face~~, and promise in the next number, (Wed-

willing,) to enter into the subject fully; not however in my own strength, but in the name of that God whom I serve, and by whose blessing I hope and trust, yea am sure to triumph on the principle of truth, though feebly presented; and I pray God, to give those who read, hearts to receive, and wills to obey, which will eventually prove a savor of life unto life; yea, eternal deliverance from error, which is a *perfect* salvation; even so, amen.

Yours Truly,
RICHARD SAVARY.

Pittsburgh, Dec. 26, 1844.
[To be continued.]

Christ; the constant and obedient believer can and does know, that the path which he is pursuing, leads him safely to "glory, honor, immortality, and eternal life."

Notwithstanding many have turned from the holy commandments delivered unto us, let us hold fast the beginning of our confidence, firm unto the end. With undaunted inflexibility of purpose, staying ourselves continually upon the arm of Israel's God, let us take the law, which he has given us, in the book of Covenants, which is identical with that contained in the Bible and book of Mormon—and live by its requirements; make it the guide of our steps, the joy of our right hand. In so doing, we shall both save ourselves, and those that hear us.

It is most true that we are but willing INSTRUMENTS in the hand of Omnipotence. The glory, the honor, and the power, belong to God and the Lamb forever. Though mere instruments, we are such in the hands of One who is Almighty; who cannot fail in the accomplishment of his purposes. It is a truth fraught with unbroken consolation, that while we do His will, and keep His commandments, we are INVINCIBLE, nothing on earth or in hell can prevail against us.

As good citizens we are always ready, if need be, to wield the sword in defence of law, our homes, our wives, and our little ones. To teach to anarchists and mobocrats a lesson, which they will not learn in any other way. As valiant defenders of the truth as it is in Jesus, the weapons of our warfare are not carnal, but mighty through the Spirit of God, to the subverting of error, unrighteousness, and vice, wherever found.

Relying with an unshaken trust upon the word of the King eternal, immortal, and invisible; desiring no safer or more certain pledge of ultimate success, our course is fixed, our aims are one, our victory sure.

The secret by which the saints have ever prevailed with God, and with man; by which alone they ever will prevail, and come off more than conquerors, is contained in two words—BELIEVE God.

Whenever men have departed from this only principle of eternal conquest, God has ceased to exert his power in their behalf, and they are "henceforth good for nothing, but to be cast out and trodden under foot of men."

S.

PROVINCE OF REASON IN RELIGION.

"There is a spirit in man, and the Inspiration of the Almighty giveth him understanding."—That combination of spirit and tabernacle denominates man, is so eminently as to be expe-

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. JANUARY 1, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

The Editor being necessarily absent, is not responsible for the matter contained in this number. Should any thing objectionable, therefore, appear, we trust our friends will attach no censure, or blame to Prest. S. Rigdon.

OUR THANKS,

Are tendered to our friends and patrons, for their unprecedented liberality in supporting our press. We venture to say, that no paper was ever started, under such disadvantageous circumstances, that has been so LIBERALLY patronized. Surely the Lord is moving the hearts of the people to seek after TRUTH. May the blessings of God attend them.

We have received several letters from brethren in different parts of the country, directed to Prest. Rigdon, asking for counsel, as they justly consider him the duly constituted head of the church; we would say to those brethren, that Elder Rigdon has been absent on an important mission to the east nealy two months, and has not yet returned; however we look for his return soon, when they will be favored with all the information and counsel they desire.

Friends, brethren, saints of the last days!—Have we a correct conception of the principles which conducts us to immortal triumph? Do we fully estimate the priceless value of those celestial truths, which constitute the waymarks to eternal felicity?

Happily and mercifully we live in an age, and under circumstances, which render it easy for us, if we are so disposed, to arrive at a knowledge of the truth. Ah! herein consists the glory and excellence, of the religion of Jesus.

ble of appreciating all truth, and of ascending in the scale of intelligence, until ultimately, it "sees as it is seen, and knows as it is known."

Short sighted bigotry, and blind superstition, have decried the exercise of the intelligent faculties of man; but it is only when reason has been supplanted by senseless dogmatism, that men have become grossly ignorant and corrupt.

As the declared purpose of the Deity in the scheme of redemption, is the exaltation of man, by the communication of virtuous intelligence, it could not have been intended as a part of that design to limit the exercise of a single faculty by which intelligence is obtained; on the contrary the all wise God proposes to take man as he is, and school him into the highest order of intelligences, by the means which he has provided.

Reason teaches the evident propriety, not to say absolute necessity, of the finite submitting to the infinite, the inferior intelligence relying upon the superior for instruction; especially if the Supreme intelligence has demonstrated himself, good as he is great, and just and true altogether.

The religion of Jesus Christ is a system of enlightenment from beginning to end. It is begun, carried on, and perfected, by progressive intelligence, until faith is lost in sight. The province of FAITH then, is to act upon evidence which REASON presents, for the attainment of knowledge. Thus it is that faith is the principle of all power and salvation in intelligent beings.

It is altogether impossible that man as he is constituted, can ever arrive at truth, save by the exercise of his reason; the energy of Omnipotence can only impart intelligence, by addressing him through this channel.

Although we thus expatiate upon godlike reason, as the attribute of man, we would not exceed its legitimate limits. It is finite, it is dependent, it is subject to the Supreme intelligence of the universe. Competent only under His instruction to the attainment of all truth. There are principles operating within us, around us, above us, and beneath us, which the unaided reason of man can never fathom; there are truths relating to things past, and marvellous events yet future, which no human penetration can grasp, unquickened by prophetic fire.

The destiny of a man, who will submit to be governed by the principles of eternal reason, is a noble one; he is designed as an intimate associate of Jehovah; "an heir of God, and joint heir with Jesus Christ!"

We would say to our brethren, that we constantly receive the most gratifying intelligence,

from the churches abroad. TRUTH and VIRTUE will prevail. The right arm of the Almighty will bear off his kingdom. The liar, sorceror and whoremonger, will be ashamed and confounded, and their deeds of darkness "shall be proclaimed on the house tops." The mouth of the Lord hath spoken it. and who shall gainsay. Truly, the "day of choosing" has arrived, "choose ye this day whom ye will serve, If the Lord be God serve him, but if Baal then serve him."

6.

AS WE THOUGHT.

By the Nauvoo papers, we see that Wm. Smith is appointed "Patriarch of the church," having been taken from the quorum of the twelve to fill that office; "he now stands in the same relation to the twelve, that Hyrum Smith did to his brother Joseph." Come down a peg, eh?

a.

"THOSE WHO LIVE IN GLASS HOUSES SHOULD NEVER THROW THE FIRST STONE."—We do not remember of ever seeing this adage so appropriately fulfilled, as in the case of the adherents of the twelve and Elder B. Winchester, in the East.

In the first place, we learned by the N. Y. Prophet, (the organ of the twelve,) that G. J. Adams had sued Elder Winchester for slander—soon after, we learned by the same source, that J. M. Grant had sued Elder Winchester also;—after all this, they not yet being satisfied, he was published to the world as being accessory to the murder of Joseph Smith, which could possibly have no foundation in truth; as he, at the time of the death of Joseph, was laboring in the ministry, in the southern States, filling a mission which the twelve themselves had appointed him, to our certain knowledge.—Therefore, after they smote him upon one cheek he turned the other, when they smote him upon that also; still being dissatisfied with wronging their fellow man, they dealt out what, we presume, they considered a death blow, when it became absolutely indispensable that Bro. Winchester should avail himself of the protection of the laws of the land, which he had no sooner done, than they raise the hue and cry, PERSECUTION.

z.

ED—The communication of W. is from the pen of a gentleman, intimately acquainted with the FACTS as they exist at Nauvoo. The details are shocking and heartrending; yet as skillful surgeons we must probe the FOUL ULCER, to understand the magnitude and extent of its sinuositie. It is a deplorable case. Vital parts are involved. It will certainly prove fatal.

2.

ON PRAYER.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast."

Amidst the strife of contending elements which the man of faith is compelled to encounter, in his warfare against corruption and error, and in behalf of virtue and godliness; there is one infallible source of never failing consolation, always open to him where he can confidently resort, as a sure refuge in every time of trouble; he is there invited to a feast of the spiritual dainties, 'love, joy, and peace.' "Ask, and ye shall receive;" "knock and it shall be opened unto you," are the terms of the gracious invitation.

DO. Hyde wishes it distinctly understood, that, if Prest. Rigdon should ever wish to come into THEIR church, he could not expect their confidence for his character would THEN be ENTIRELY destroyed. So say we. Mr. Hyde having had some experience in such matters ought certainly to be a good judge.

INFLUX OF JEWS TO THE HOLY LAND.—The influx of Jews to the Holy Land has been very great of late. There is said to be no more room in Jeruralem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jeshiba, and several rabbis have been appointed for that purpose.—Many new comers have sttiled at Jaffa and other places along the coast.—*Sal. Courier of Dec. 28.*

The return of the Jews to the land of their fore-fathers, the land which God swore to Abraham to give him, and his seed after him, for an everlasting inheritance; is to us an event fraught with the most thrilling interest. It affords satisfactory evidence, that the "work of the Father" has in truth commenced, to the fulfilling of the promises, prophecies, and covenants, made to the house of Israel. It presents a splended refutation, of all the spiritualizing dogmas of the commentators or prophecy—and demonstrates the literal fulfilment, of the predictions of those men who "spake as they wers moved upon by the Holy Ghost."

The gathering of the Jews to the land of Palestine, furnishes additional and incontestable evidence, of the truth of the book of Mormon, speaking to us with the irresistible eloquence of eternal truth, it tells us, that the

epoch has arrived, when God his strange work will perform—the set time to favor Zion has come. Take the following among many similar passages;

"And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts and whoredoms, shall be done away. For it shall come to pass saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jarusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of my Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward.

From the above quotation it will be seen, that the inhabitants of the American continent are as vitally interested in the work of God of the last days, as any people can be.—The perpetuity of their national existence depends upon their action in the premises.—There is no mistake on this point. The cloud of witnesses is too great, their evidence too positive, to admit of doubt here.

We will refer to a single declaration of the Son of God; "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." This is

mount to an unequivocal declaration, that when Jerusalem shall cease to be trodden down of the Gentiles—the times of the Gentiles is fulfilled! This conclusion is startling; but irresistible, are we not then justified in saying, that the gathering of the Jews, is a momentous event, pregnant with marvellous result?

Although the Jews as a body rejected their Redeemer at his first advent, their course on his second advent, will be a very different one. Why are the Jews returning to the land of Judea? because they believe the prophets; they credit the testimony of Zechariah who tells them, that their King, when he shall come to glorify the house of Israel, shall descend on the precise spot from which he ascended; "And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south." * * * * "And the Lord my God shall come, and all the saints with thee."

S.

"CARRY OUT THE MEASURES OF JOSEPH SMITH."

As there is much foolish declamation on this subject, by those whose zeal is not according to knowledge, we wish to put the matter in a correct position.

What measures of Joseph is it desirable to carry out? We reply, those only which are according to godliness. If we have shewn that Joseph Smith departed from the living God, that like David and Solomon he contracted a whoring spirit, and that the Lord smote him for this thing—cut him off from the earth.—Who that is wise would approve of the carrying out of such measures?

Those man worshipers who contend for the measures of Joseph Smith, irrespective of the law of God, are in love with the "spiritual wife system." 'Tis such a great and glorious doctrine, to use their own language, as we have heard them express themselves, such a darling principle, so much in accordance with their feelings, so exactly suited to their nature, that they cannot give it up if it leads them to hell. No marvel then that God has sent them strong delusion that they should believe a lie, that they might be damned, because they believed not the truth, but had pleasure in unrighteousness. It is very apparent that Paul had his eye on these lustful characters, at this precise time too, for he says it would take place in the gathering together of the saints, prior to the coming of our Lord Jesus Christ.—See 2d Thess. 2d chap.

This ranting about the measures of Joseph Smith is the ebullition of apostacy, it has no reference to the law of God. It is a false footing, a sandy foundation, a broken reed at the best. The spirit of God would dictate a very different course. The first inquiry of the prossector or the spirit of God would be, what doth the Lord require at my hand? what are the provisions of the law of God relative to the matter to be acted upon? There is no resting place short of the word of God, for the man of faith.

To shew most clearly that the phrase we quote is instigated by an apostate spirit, we must observe that the law of God given through Joseph Smith is discarded entirely. The organization of the church of God, as received by revelation through Joseph, is thrown away as valueless; and all that is really contended for, is the loathsome, disgraceful, and destructive "spiritual wife" doctrine.

The truth is these revellers wish to skulk off, on the credit of the measures of Joseph Smith, we shall permit them to do no such thing; but shall strip them of their false covering, and when divested of that, you will find in legible characters written upon the brow—"APOSTATE."

If Joseph Smith sinned which he did, the Lord has cut him off from his stewardship, and put another in his place. We have too much respect for the good which he was instrumental in accomplishing, to permit a combination of men who disregard the principles of truth and virtue, to shelter themselves from the odium of acts committed since his death, under the mantle of Joseph Smith,

For the Messenger and Advocate.

THE APOSTATES AND REBELLIOUS SPIRITS AT NAUVOO.

It is an unpleasant task for one to dwell upon the depravity of his fellow beings, and expose to view the high handed outrages of others; and while descanting upon the conduct of any individual, it is well always to keep in mind the words of our Saviour "First cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote from thy brothers eye."

And certain it is, that nothing but a sense of duty, now prompts me to expose some of the outrages; and portray the awful apostacy of many at Nauvoo. Hoping that some who are attempting to hold up the hands, and sustain the characters, of wicked and corrupt men, may view carefully the ground on which they stand, profit by what they witness, and "partake not of their sins, lest they be also partakers of their plagues," and plunge themselves into that labyrinth of degradation, filth and shame, from which extrication would be utterly impossible. And that others also, who contemplate moving to Nauvoo, may first prayerfully and with care, investigate matters which pertain to their peace and welfare on

earth, as well as affects their eternal salvation.

Reader, having lived for several years in Nauvoo, I flatter myself with the idea of being able to give you *some* facts as they there exist. However repugnant their history may be to sensibility and refinement, or unfit for the delicate ear, they are however no less **FACTS**, and facts that *all* should know, who in any wise feel interested for the well being of society.

Some of the subjects of my text, were among the first elders in the church of Christ, having labored much in the vineyard of God, and in many instances successfully; which no doubt was one cause of their overthrow, being men (many of them) of weak minds, and limited education, and little experience in the ways and wiles of the adversary; being flattered and looked up to, by those whom they brought into the church, until they *imagined* themselves consequential; Being proud, haughty and lifted up, they thought themselves privileged characters, and were no longer amenable to laws that were binding on others, and began in trifling indulgences, to gratify their unhallowed ambition and unholy lusts until they lost the spirit of God, and were completely in the snare of the Devil. By degrees they were led on, until their whole soul is now bound up in schemes and doctrines, which have no other object than the *gratification* of the lusts of the flesh.

They have lost the spirit of God, forfeited their calling and priesthood, and are now left to fill the cup of their iniquity, until they become ripe for the vengeance of a just God. But like Lucifer their prototype, they will drag all with them, who follow their *example*, to share their fate. Having abandoned themselves wholly to crime, their only study now is, to systematize and bring under the garb of religion, doctrines, by which they can indulge their propensities, to the fullest extent, under the pretended authority of "thus saith the Lord." Under this cover, crimes of the blackest die are committed.—Wives are seduced from their husbands and families!—Innocent girls are ruined!—damning measures are adopted, to hide the shame of former crimes, counterfeit money made and passed, and many other crimes committed, all of which is enough to freeze the blood in the veins of mortal man, to contemplate.

Many are led astray, by their sophistry and lies. They say that crime, is no crime without a witness, and that God cannot condemn without *individual testimony*. That the breaking of the law is in getting caught, that the idea of the spirit of God, dictating what is right and what wrong, is all *fudge*.

"Preach conscience! still there's none but may, Most conscientious rogues are they; And while you preach, unless you dock it, These honest rogues will pick your pocket. And think 't a virtue they've committed, Like spartan thieves unless outwitted;

For highly do they rate the few, Who've wit to steal and hide it too."

These men have the most *outward* show of piety imaginable, and are truly, like the "whited sepulchres." They preach and practice the doctrine of "plurality of wives," or what is commonly called the "spiritual wife system," of which much has already been said, and in the presence of high heaven, in the face of HUNDREDS of good witnesses, they will solemnly raise their hands to heaven and *swear* that no such doctrine exists and those who otherwise declare, are apostates and liars, then call on such an one, and such an one, to substantiate what they then declare, who, while screening *others*, screen also *themselves*, being bound together in one common interest.

After "making a covenant with death, and an agreement with hell," they are then ready to carry into effect, any proposition made by the leading spirits of that modern Sodom. The reader may be somewhat curious to know in what manner these "priests of Baal" obtain an ascendancy over the minds of females sufficient to lead them into ruin and disgrace.—And, gentle reader, I am well aware that many will not, (and perhaps no one) can scarcely believe, that such a state of society exists at Nauvoo. Having a better opinion of *Human nature*, than to believe it *possible* that it could be so degraded; I would to God, that it were otherwise, and that your humble servant had never *witnessed*, what he here relates. While treating of the mode and manner of seducing females, I wish it distinctly understood, that *all* are taught to be in subjection to their elders, and that a rejection of any of their teachings is immediately followed by a dismemberment of the individual, which principle, it is not now my object to condemn, but merely to give the reader an idea of the state of mind, which naturally would arise in the persons who are now the subjects of my remark.

The female, who is looked upon with lustful eyes, is first visited by some elderly woman, (who has already imbibed the doctrine,) called "mother in Isreal" who informs the girl, that she has looked upon her for some time, as a virtuous, honest hearted and good girl, and therefore feels a desire that she should be made acquainted with some of the "mysteries of the kingdom." You well know there is no promise made in the word of God, for the salvation of females, and there is no way by which females can enter the *celestial* glory, only by being *sealed* (married) to some man having the priesthood, and that must be done soon, here in time; and all, who have heretofore been married according to the laws of the land, must be again married by one having the priesthood or else they live in adultery; and if they wish each other for *eternity*, they must be sealed or married for eternity, for all *contracts* whether of marriage, or otherwise, *cease* and are *void*, at the final dissolution of the spirit and this our earthly tabernacle: and so also with all

covenants, obligations and agreements made ~~that they might not indulge their propensities, which God gave them, without his express permission.~~

And now dear sister, you, having been looked upon by Bro. B * * * * *, one of our great apostles of light, in a most gracious manner, having found favor in his sight, he is inclined to honor you with his hand and heart, and introduce you into his family and thereby take you into the celestial kingdom, there to become a "star in his crown of glory." It is the only way in which you can be saved, and reflect well before you reject the proffered kindness; there is nothing criminal about it dear sister in the sight of God, but as the laws of our land strictly forbids it, you must keep the matter locked up in your own breast, for the laws of God and the laws of the land are almost always at variance, and should this matter be known our brethren would suffer materially. You know dear sister, that we have always been praying for the restitution of the "ancient order of things," you know the "ancient order," look at David and Solomon and see what took place "anciently." you also have the example of many others of the ancients. I have no doubt but this doctrine may be a great trial of your faith, as it was of mine, but you know that "straight is the gate, and narrow is the way that leadeth to life everlasting," and we must not look to the right hand or to the left, but keep our eye on the mark, and let nothing overthrow, or shake our faith. We have been taught that every thing would be presented to us, that could possibly shake our faith, and such things as would almost overthrow the elect, and you know it is said that God would do a "marvelous work and a wonder" in the last days, and is there any thing more marvelous than this, coming directly in contact with all former teachings which we have received? surely not. Dear sister we must throw away all our former ideas and notions of right and wrong, and live by the direct teachings of the spirit. And now dear sister I must leave you to reflect upon what you have heard, and to-morrow evening bro. B — will call and see you, and give you further instructions in the mysteries of the kingdom." And thus dear reader is the poison administered, which eventually destroys both soul and body.

The evening arrives, B — makes his visit, and with an apparent holy zeal, dwells largely upon the subject in contemplation.

He informs the timid victim, that God has given her to him, to be "a star in his crown," and if she will become his wife he will take her into the celestial kingdom, but if she refuses, she shall be *damned*. That God gives his servants many privileges that others cannot enjoy. That God is not such a being as the scriptures would seem to represent, and the sectarian world believes. That woman was made for man, and those seeming jealousies of the Almighty, represented in the bible, were for the blinding of the gentiles,

~~which God gave them, without his express permission. Thus, "If a child steals an apple, (for which he has a good appetite,) he sins; but if the father gives him the apple, there is no sin in eating it."~~ If this kind of sophistry succeeds, some of the faithful are called in, to unite them, after which the victim is informed that she belongs to bro. B — for *time*, as well as for *eternity*. If any should revolt and expose such conduct, she is immediately denounced as a girl of bad character, and wished to destroy the character, of bro. B — or bro. K — because she could not corrupt their morals. She is published to the world, robbed of all a virtuous maiden hold most dear, that which to her is of greater price than the pearls of the ocean, or the wealth of the Indies: Rob a maiden of her character, and what has she left, or how can she again recover what she has lost? Life is too short, and friendship too uncertain to remedy the evil.

If a married female is wanted for a "Spiritual wife," she is informed that her husband can never take her into celestial glory, and that her contract with him is only for *time*. Eventually, peradventure the husband becomes jealous of his wife the family is soon broken up, and their peace and happiness forever destroyed.

Reader, to believe these facts may stretch your credulity; methinks I hear you say, these things cannot be: It cannot be possible, that human nature is so depraved. Though you may be acquainted with some of these men, and may have believed them men of God.

So have I been acquainted with them, and well recollect the time when they were humble before God, and endeavored to keep his commandments. How, (you may ask) could men who have "been once enlightened, and been made partakers of the Holy Ghost," become so corrupt, and with their knowledge and experience in the ways of God, so degrade themselves and become even worse than "natural brute beasts." "If that light in you become darkness, behold how great is that darkness." Then I say, "those who have once tasted the good word of God, and been made partakers of the Holy Ghost," when they corrupt themselves by departing from the command of God, and do that which he has strictly forbidden, loose the spirit of God, and become receptacles for the spirit of darkness. — It is no wonder then, that they are capable of committing *those* crimes and *greater* outrages, than any other people. Reader, let us compare the theories, sophistry and conduct of these men, with the word of God, the "touch stone" by which we all shall be tried, out of which "books" we shall one day, be either approved or condemned.

1st Cor. Paul was troubled with persons in the church who were guilty of fornication, even worse [than was ever named among the

gentiles. He also says, "To avoid fornication let every man have his own wife." And 6: 13, "Now the body is not for fornication, but for the Lord, and the Lord for the body," and 5th chap. Paul strictly commanded the church, not to keep company with fornicators, and to turn them out from amongst them, together with the rafter and drunkard. See also, 6th c. Fornicators cannot inherit the kingdom of God. Rom. 1st "So that they are without excuse. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they become fools: *And changed the glory of the incorruptible God, into an image, made like to corruptible man.* Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: *Who changed the truth of God into a lie, and worshipped and served the creature more than the creator.*—

For this cause, God gave them up unto vile affections; and a reprobate mind:—Being filled with all unrighteousness, fornication, wickedness and malice, full of envy, murder, deceit and malignity. Backbiters, haters of God, proud, boasters and inventors of evil things. Without understanding, covenantbreakers, without natural affection, implacable and unmerciful: Who *knowing* the judgements of God, that they who commit such things are worthy of death; Not only do the same, but have pleasure in them that do them. But glory, honor and peace, to them who by patient continuance in well doing, seek for glory and honor, immortality and eternal life: But unto them who are contentious, and do not obey the truth, but obey unrighteousness; *indignation and wrath.*"

Paul to the Gal. says "I say then walk in the spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. Now the works of the flesh are manifest which are these; *Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, wrath, strife, seditions, heresies, envyings, revellings, murder, and such like:* of which, as I have already told you, that they who do such things shall not inherit the kingdom of God. But the fruit of the spirit is *love, joy, peace, long suffering, gentleness, goodness and meekness.*" "An evil tree cannot bring forth good fruit; **EVERY** tree is known by its fruit."—Eph. 5, We are commanded as saints, to put fornication far from us, and let it not be named. Col. 3, We are here admonished to beware of such things, for "the wrath of God cometh on the children of disobedience." 1st Thes. 4, "For this is the will of God, even your sanctification, that ye should abstain from fornication."

You will also discover by reading the epis-

tle of Jude, that although God acknowledges men as saints, blesses them with his spirit, delivers them from trouble, and saves them from the hands of their enemies; yet, if they abide not his law, they are afterwards cursed with a sorcer cursing. Thus:

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Likewise also these *filthy* dreamers defile the flesh, despise dominion and speak evil of dignities.

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

But beloved, remember ye the words which were spoken before, of the apostles of our Lord Jesus Christ.

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.—Jude 5, 6, 7, 8, 10, 16, 17, 18, verses."

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters proud, blasphemers, disobedient, to parents, unthankful, unholly. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth.—2nd Tim: chap. 4. 1—7, verses:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.—Chap. 4: v. 3, & 4.

Jeremiah repeatedly proclaims against it, says the prophets and priests are profane, committing adultery and walking in lies, David and Solomon were ruined for these crimes, nearly all the ancient churches, whether among the Jews, Gentiles or Nephites, were overthrown

by these things. Is it a wonder then that men standing in the same relation to God, having enjoyed the same spirit, and partaken of the same knowledge, should not be tempted by the same adversary? and if overcome, should not share the same fate. Surely like causes, produce like effects. The prophets also declare that it shall be so in the last days; that many should follow after "Baal." Whether prophets or priests, shepherds or pastors, they would be led into adultery, fornication and all manner of Corruptions, thereby leading the people astray. Jacob the Nephite prophet, had like trouble in his church; the saints ran greedily after these corruptions, and edeavored to incorporate the doctrine of *polygamy*, into their faith; excusing themselves because David and Solomon had many wives and concubines, which Jacob said, was an *abomination* in the sight of the great God, and for which they were overthrown as a church, and the Lamanites possessed their inheritances as being more worthy. And God has said in the last days, that he will not have such things in his church, "nevertheless because of the spirit of adultery which shall creep in, it shall *near'y* be overthrown, but shall not *quite*, because of the promises and covenants made with the fathers, to bring in the "dispensation of the fulness of times." I would refer the reader to Isaiah, Ezk. and Jer. and many of the prophets; also, to the New Testament, book of Mormon and Doc. and Cov. containing more recent revelations, and then judge for yourself, whether God can approve of such crimes, and whether such abominations should not be "proclaimed upon the house tops," and all men warned against such evildoers. I am aware that they publish all who dare tell of their iniquity, as apostates and murderers, wishing to bring a mob on them to destroy the innocent. They think this will enlist the sympathies of the people in their behalf, while they brand us as mobbers. But let their threats towards us, and their utmost exertions to prevent us holding meetings in Nauvoo, wherein we were mobbed, give the lie to such assertions. We have never tried to injure a hair of their heads. They are in the hands of God who will deal with them as seemeth him good.

As to the "ancient order of things," of which so much has been said, whereby they would fain make us believe, refered to David and Solomons time, one word only need be said: The most "ancient order" I know of, is that of Adam and Eve in the garden of Eden; If it is designed by the Almighty that man should have more than one wife; it looks to me, that God dealt very partial with Adam in the morning of creation, when their society would have been indeed pleasant to him, beside greatly facilitating the peopling and "replenishing the earth." Is not the "ancient order" which is to be brought about in the last days, that very order which existed in "Paradise?" Is

it not promised that "the Lion shall eat straw like the ox? That there shall be nothing to hurt or destroy in all my holy mountain?" That the curse will be removed from the earth, and it shall yeald its strength? Surely this is the "ancient order" for which we look.

I pray God, to open the eyes of those who are "led astray" before they become alike corrupt. Was Nathan an apostate, because he told king David of his abominations, and warned him to repent? Were Jer., Ezkl. and many other prophets, apostates, because they proclaimed against the iniquity of high functionaries of the church? has Sidney Rigdon apostatised, because he would not sanction polygamy in the church of Christ?

It may be urged that those who disavow such works of darkness, and knowing that they exist at Nauvoo, are inexcusable for their silence. To such, I would merely say, there is a time for every thing, and he is a fool who cries "tidings my lord" when he has no tidings to communicate.

We are also commanded to forgive our brethren even "seventy times seven," but we are not bound to bear with them, when they make *crime* a virtue, and will no longer repent. Reader, these men will tell you, that such things as I have here stated, never existed at Nauvoo. But let God judge between them and us, and let the liars curse, fall on him who lies.

W.

MR. EDITOR:

Dear Sir:—I have noticed in a late No. of the Times and Seasons the following resolution, passed by the High Council at Nauvoo; which was the first intimation I received of any such movement.

"Resolved, That Amos B. Tomlinson, Ebenezer Robinson and wife be cut off from the church for apostacy."

This is a new way truly to try a person for membership in the church of God—but it is nowd w thing for a sectarian church, to cut members off by *resolution*, without giving them a privilege of speaking for themselves, agreeable to the law of God.

But to the facts in the case—If being a firm believer in the old and new Testaments, the book of Mormon, and book of Covenants, constitutes an apostate, then most assuredly I am one! If having implicit confidence in the prophecies and promises contained therein, that they will all be fulfilled, makes an apostate, then I am fully entitled to that appellation. If believing that God has set his hand again the second time to redeem the outcasts of Israel and the dispersed of Judah from their long captivity, and that he will work like himself, a wonder working God, and no power can stay his hand, constitutes apostacy, then be it known to all the world, I am an apostate! If striving to keep the law of God, and preserving inviolate the order of heaven, and wishing to live by every word that pro-

eedeth out of the mouth of God, constitutes an apostate, then certainly I am an apostate! But if rejecting the order of God, treating lightly the law of heaven, and setting at defiance the commandments of the great Jehovah, as contained in his written word, constitutes apostacy, (which it most assuredly does,) let those who have so done, beware lest an apostate's doom be theirs.

"To the law and to the testimony, if they speak not according to this, it is because there is no light in them."

Yours, — E. ROBINSON.

We perceive that the adherents of the "Spiritual wife system," have fully satisfied themselves that they cannot maintain their ground by truth; and as a DERNIER RESORT have determined to try what virtue there is in FALSEHOOD. The last Times and Seasons charges Pres't. Rigdon with instigating his followers to commit MURDER. We know verily that Pres't. Rigdon's uniform teaching has been "do violence to no man."

POETRY.

SELECTED,

FOR THE MESSENGER AND ADVOCATE.

A SONG OF THANKSGIVING AND PRAISE, FOR THE SAINTS.

Thanksgiving to the Lord of life!—to him all praises be,
Who from the hands of evil men hath set his people free;
All praise to him before whose power the mighty are afraid,
Who takes the crafty in the snare, which for the poor is laid!

Sing, oh, my soul, rejoicingly, on evening's twilight calm
Uplift the loud thanksgiving—pour forth the grateful psalm;
Let all pure hearts with me rejoice, as did the saints of old,
When of the Lord's good angel the rescued Peter told.

And weep and howl, ye evil priests and mighty men of wrong,
The Lord shall smite the proud and lay His hand upon the strong.
Wo to the wicked rulers in His avenging hour!
Wo to the wolves who seek the flocks to raven and devour:

But let the humble ones arise,—the poor in heart be glad,
And let the mourning ones again with robes of praise be clad,
For he who cooled the furnace, and smoothed the stormy wave,
And tamed the Chaldean lions, is mighty still to save!

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